

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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FALSE WITNESS AND SLANDER

By D. L. Moody (1837-1899)

"Thou shalt not bear false witness against thy neighbour."—Exod. 20:16.

"Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment."—Exod. 23:1, 2.

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and destroy: who art thou that judgest another?"—James 4:11, 12.

Language is an essential element



D. L. Moody, famed evangelist who founded Moody Church

In the social fabric. To fulfil its purpose it must be trustworthy. Anything which undermines the truth takes the mortar out of the building, and must mean ruin. Paul said, "Wherefore putting away lying, speak every man truth with his neighbor: for we are members [not enemies] one of another." All fellowship would be shattered if a man did not know whether to believe his neighbor or not.

David said in his haste, "All men are liars." If he had been living nowadays, he might say it without haste and not be very far wide of the truth.

As a legal offense, perjury,—the bearing of false witness and under oath—is one of the most serious crimes that can be committed. Nearly every civilized nation visits it with heavy punishment. Unless promptly checked, it would shake the very foundations of justice.

Lying—uttering or acting falsehood, and slander—the spreading of false reports tending to destroy the reputation of another, are two of the most common violations of God's commandment.

We have gotten nowadays so that we divide lies into white lies and black lies, society lies and business lies. The Word of God knows no such letting-down of the standard. A lie is a lie, no matter what are the circumstances under which it is uttered, or by whom. I have heard that in Siam they sew up the mouth of a confirmed liar. I am afraid if that was the custom in America, a good many would suffer. There is a proverb, "A lie has no legs." It requires other lies to support it. Tell one lie and you

are forced to tell others to back it up.

You don't like to have anyone bear false witness against you, or help to ruin your character or reputation. Then why should you do it to others? How public men are slandered in this country! None escape, whether good or bad. Judgment is passed upon them, their family, their character, by the press and by individuals who know little or nothing about them. If one tenth that is said and written about our public men were true, half of them should be hung. Slander has been called "tongue

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Coming
September 7

Have you ever wondered how the milkman delivers milk in far-off Africa? You'll learn this, along with many other interesting missionary facts as you read JUNGLE DOCTOR by Paul White, beginning September 7 in THE SWORD.

Prize Winner in Annual Sword Evangelistic Sermon Contest

YOU
Have a Date With
DEITY
By
Evangelist Leslie Greening

13 Wollaston Road, Dorchester, Dorset, England

"God . . . now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead."—Acts 17:30, 31.

Some years ago one of the great Cunard liners was leaving Liverpool, and as the weather was extremely cold, they put up a temporary stove in the chart room. A small nail was driven into the wall, and around this some wire was wrapped by which to hold up the stove-pipe.

When the captain got his ship

out of the Irish Sea and headed for New York, he turned in for the night. Some four hours later, however, he was awakened by the call of "land ahead!" although they were not supposed to see land for nearly two weeks.

By reversing the engines and throwing the helm hard over to port, they avoided a terrific ocean tragedy. They discovered that the nail they had put up in the chart house had affected the compass. One little nail, insignificant in itself and scarcely worth attention, had almost wrecked a thousand people and an expensive ocean liner.

We may learn from this incident that even the smallest thing which affects our lives may be fraught with the greatest consequences for good or evil, both in time and

eternity. You may have glanced at the title of this message with little interest; you may have seen the inspired words of my tremendous

(Continued on page 4)



Rev. Leslie Greening

Travel Notes
From the
FAR EAST
By the Editor

When Paul left Palestine and nearby areas to go to Rome: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also"—Rom. 1:14,15.

Even so I, having had a great burden to get out the Gospel around the world, have come to Japan and Korea to preach the Gospel, to help stir revival fires, and to plan as to how I can best help missionaries and Japanese nationals to win souls.

These notes are written Monday, July 30. My last services with Japanese pastors at Karuizawa, Japan, were Friday morning. Friday afternoon we drove the hectic 95 miles down the

rough mountain road, through the crowded countryside to Tokyo where I spent the night at the Evangelical Alliance Mission Center. There I was most kindly treated and young Brother Ito took me to the Haneda Airport of Tokyo.

(Continued on page 6)



Dr. J. R. Rice

Sword Sunday in September

WANTED: At least 500 churches that will agree to have a "Sword Sunday" on September 23. Your choice of reduced rate or lovely free gift!

By Evangelist Robert L. Sumner, Associate Editor

Last February 5 some 435 churches joined hands across our nation agreeing to have "Sword Sunday" observance. Sunday, September 23, we plan another "Sword Sunday." Churches unable to have a "Sword Sunday" on this particular day may choose a date near that time.

What You Can Do

Let me list, briefly, the different choices the churches will have that observe a "Sword Sunday" this September. First, there is the discount plan whereby \$1 is deducted from the regular \$2.50 price of every one-year subscription received.

Or, second, since we still have some of the Spurgeon's Sermons . . . Memorial Library in stock, some pastors might like to take subscriptions that day at the regular \$2.50 rate and get this \$59 set free with 30 subscriptions. Or perhaps the church would like to earn a set for their church library.

Or, third, we will give 100 copies of our special Gospel songbook, *Sword of the Lord Revival Songs*, for 25 subscriptions at the regular \$2.50 rate. This would be a real opportunity for a church wanting

(Continued on page 4)

LAST CHANCE: August Sale of Values Ends at Midnight, August 31. Rush Your Orders!

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|----------------------------|---|--|--|---|--|--|---------------|



Nelson is dead. He was converted in the lumber and mining camp of Black Rock through the efforts of young Mr. Craig, the minister, and was saved from drink. However, he gave his life to save Leslie Graeme, unconverted friend. Craig had tried hard to win Graeme. Now Graeme goes back to his old college friends to tell them of Christ.

CHAPTER XIV (continued)

Before he set out again for the West I gave him a supper, asking the men who had been with us in the old 'varsity days. I was doubtful as to the wisdom of this, and was persuaded only by Graeme's eager assent to my proposal.

"Certainly, let's have them," he said. "I shall be awful glad to see them; great stuff they were."

"But, I don't know, Graeme. You see—well—hang it!—you know—you're different, you know."

He looked at me curiously.

"I hope I can still stand a good supper, and if the boys can't stand me, why, I can't help it. I'll do anything but roar, and don't you begin to work off your menagerie act—now, you hear me!"

"Well, it is rather hard lines that when I have been talking up my lion for a year, and then finally secure him, he will not roar."

"Serve you right," he replied quite heartlessly. "But I'll tell you what I'll do—I'll feed! Don't you worry," he added soothingly; "the supper will go."

And go it did. The supper was of the best; the wines first class. I had asked Graeme about the wines.

"Do as you like, old man," was his answer. "It's your supper, but," he added, "are the men all straight?"

I ran them over in my mind.

"Yes; I think so."

"If not, don't you help them down; and anyway, you can't be too careful. But don't mind me. I am quit of the whole business from this out."

So I ventured wines, for the last time, as it happened.

We were a quaint combination. Old "Beetles," whose nickname was prophetic of his future fame as a bugman, as the fellows irreverently said; "Stumpy" Smith, a demon bowler; Polly Lindsay, slow as ever and as sure as when he held the half-back line with Graeme, and used to make my heart stand still with terror at his cool deliberation. But he was never known to fumble nor to funk, and somehow he always got us out safe enough. Then there was Rattray—"Rat" for short—who, from a swell, had developed into a cynic with a sneer, awfully clever and a good enough fellow at heart. Little "Wig" Martin, the sharpest quarter ever seen, and big Barney Lundy, center scrimmage, whose terrific roar and rush had often struck terror to the enemy's heart, and who was Graeme's slave. Such was the party.

As the supper went on my fears began to vanish, for if Graeme did not "roar" he did the next best thing—ate and talked quite up to his old form. Now we played our matches over again, bitterly lamenting the "ifs" that had lost us the championships, and wildly approving the tackles that had saved, and the runs that had made the 'varsity crowd go mad with delight and had won for us. And as their names came up in talk we learned how life had gone with those who had been our comrades of ten years ago. Some success had lifted to high places; some failure had left upon the rocks; and a few lay in their graves.

But as the evening went on I began to wish that I had left out the wines, for the men began to drop an occasional oath, though I had let them know during the summer that Graeme was not the man he had been. But Graeme smoked and talked and heeded not, till Rattray swore by that name most sacred of all ever borne by man. Then Graeme opened upon him in a cool, slow way:

"What an awful fool a man is to damn things as you do, Rat."



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Who Wrote the Bible?

By Editor John R. Rice

The Interpreter's Bible, that blasphemous commentary published by the Methodist publishing house, endorsed by modernist infidels, denies the authorship that is ascribed in the Bible to its various books. For example, Jesus quoted repeatedly from the Pentateuch and said it was written by Moses. Infidels contradict Jesus. The epistles of Paul in the New Testament, with the exception of the book of Hebrews, are plainly signed by the apostle. Many infidels say they were written far later by somebody else. How strange that anybody pretending to be a Christian should set out to break down faith in the integrity, authorship, and reliability of the Bible! But that is what the infidel leaders of the National Council of Churches, the translators of the Revised Standard Version of the Bible, and the publishing house of the Methodist Church have undertaken to do! Be sure to read in this issue the striking exposé of *The Interpreter's Bible* by Evangelist Robert L. Sumner.

Things are not damned. It is men who are; and that is too bad to be talked much about. But when a man flings out of his foul mouth the name of Jesus Christ"—here he lowered his voice—"it's a shame—it's more, it's a crime."

There was dead silence, then Rattray replied:

"I suppose you're right enough, it is bad form; but crime is rather strong, I think."

"Not if you consider who it is," said Graeme with emphasis.

"Oh, come now," broke in Beetles. "Religion is all right, is a good thing, and I believe a necessary thing for the race, but no one takes seriously any longer the Christ myth."

"What about your mother, Beetles?" put in Wig Martin.

Beetles consigned him to the pit and was silent, for his father was an Episcopal clergyman and his mother a saintly woman.

"I fooled with that for some time, Beetles, but it won't do. You can't build a religion that will take the devil out of a man on a myth. That won't do the trick. I don't want to argue about it, but I am quite convinced the myth theory is not reasonable, and, besides it won't work."

"Will the other work?" asked Rattray with a sneer.

"Sure!" said Graeme. "I've seen it."

"Where?" challenged Rattray. "I haven't seen much of it."

"Yes, you have, Rattray, you know you have," said Wig again. But Rattray ignored him.

"I'll tell you, boys," said Graeme. "I want you to know, anyway, why I believe what I do."

Then he told them the story of old man Nelson, from the old coast days, before I knew him, to the end. He told the story well. The stern fight, and the victory of the life, and the self-sacrifice, and the pathos of the death appeal to these men, who loved fight and could understand sacrifice.

"That's why I believe in Jesus Christ, and that's why I think it a crime to fling his name about!"

"I wish to heaven I could say that," said Beetles.

"Keep wishing hard enough and it will come to you," said Graeme.

"Look here, old chap," said Rattray, "you're quite right about this; I'm willing to own up. Wig is correct. I know a few, at least, of that stamp, but most of those who go in for that sort of thing are not much account."

"For ten years, Rattray," said Graeme in a downright, matter-of-fact way, "you and I have tried this sort of thing"—tapping a bottle—"and we got out of it all there is to be got, paid well for it, too, and—laugh! you know it's not good enough, and the more you go in for it the more you curse yourself. So I have quit this and I am going in for the other."

"What! going in for preaching?"

"Not much—railroading—money in it—and lending a hand to fellows on the rocks."

"I say, don't you want a center forward?" said big Barney in his deep voice.

"Every man must play his game in his place, old chap. I'd like to see you tackle it, though, right well," said Graeme earnestly.

And so he did, in the after years, and good tackling it was. But that is another story.

"But I say, Graeme," persisted Beetles, "about this business. Do you mean to say you go the whole thing—Jonah, you know, and the rest of it?"

Graeme hesitated, then said:

"I haven't much of a creed, Beetles; don't really know how much I believe. But," by this time he was standing, "I do know that good is good and bad is bad, and good and bad are not the same. And I know a man's a fool to follow the one and a wise man to follow the other, and," lowering his voice, "I believe God is at the back of a man who wants to get done with bad. I've tried all that folly," sweeping his hand over the glasses and bottles, "and all that goes with it, and I've done with it."

"I'll go you that far," roared big Barney, following his old captain as of yore.

"Good man," said Graeme, striking hands with him.

"Put me down," said little Wig cheerfully.

Then I took up the word, for there rose before me the scene in the league saloon, and I saw the beautiful face with the deep shining eyes, and I was speaking for her again. I told them of Craig and his fight for these men's lives. I told them, too, of how I had been too indolent to begin.

"But," I said, "I am going this far from tonight," and I swept the bottles into the champagne tub.

"I say," said Polly Lindsay, coming up in his old style, slow but sure, "let's all go in, say for five years."

And so we did. We didn't sign anything, but every man shook hands with Graeme.

And as I told Craig about this a year later, when he was on his way back from his old-land trip to join Graeme in the mountains, he threw up his head in the old way and said, "It was well done. It must have been worth seeing. Old man Nelson's work is not done yet. Tell me again," and he made me go over the whole scene with all the details put in.

But when I told Mrs. Mavor, after two years had gone, she only said, "Old things are passed away, all things are become new;" but the light glowed in her eyes till I could not see their color. But all that, too, is another story.

(Concluded next week)

FINAL CALL!

By Evangelist R. L. Sumner
Associate Editor

Gigantic August Sale of Bargains
Ends at Midnight, August 31!
This Is Your Final Notice of
the Wonderful Opportunity to
Save on the BEST in Christian
Literature!

This is it! The ads and the reminders in this issue of THE SWORD OF THE LORD are the last notices you will receive about the blessed opportunity available now to save 20% on our life-changing books and booklets, and to save the same amount on a one-year subscription to THE SWORD OF THE LORD. Next Friday at midnight, August 31, closes out one of the greatest August sales in Sword history.

This is your last opportunity to buy at a 20% discount such devotional gems as *Prayer—Asking and Receiving*, *Getting Things From God*, *The Sword Book of Treasures*, *And God Remembered . . .* and *God's Cure for Anxious Care*.

This is the final call to get, at a big saving, Bible study books like *The King of the Jews*, *The Home: Courtship, Marriage and Children*, *When the King Comes Back*, *How to Have a Revival* and *The Power of Pentecost*.

It is your last chance to get the 20% discount on such outstanding sermon books as *Bread From Bellevue Oven* by Dr. Robert G. Lee, *The Scarlet Sin* by Dr. John R. Rice, *Old-Time Religion* by Dr. Joe Henry Hankins, *Some Dogs I Have Known* by Dr. R. P. "Fighting Bob" Shuler, *It's Dynamite* by Dr. Lee Roberson, and *What It Costs to Be a Good Christian* by Dr. Rice.

Then, too, until next Friday at midnight, you can get any booklets in the 15c series for 12c each or any 30 for \$3.20. Larger booklets such as *The Second Coming of Christ in Daniel*, *Amusements for Christians*, *Bible Baptism*, *Speaking With Tongues* and *What Is Wrong With the Movies?* are also on sale at 20% off until then.

Don't forget either that subscriptions to THE SWORD OF THE LORD are included this year on the discount rate of 20%. Normally, a subscription to THE SWORD costs \$2.50 per year. Until the August 31 deadline you may send in new or renewals for only \$2 each (plus 50c for Canadian and foreign). Or, if you want a still bigger bargain, you may send in subscriptions at a 33 1/3% saving by taking advantage of our regular 3-years-for-\$5 rate.

Remember also that until this 10th annual August sale of bargains ends next Friday at midnight, you will get a FREE copy of the paperback edition of the editor's popular, valuable book, *Prayer—Asking and Receiving*, with every order totaling \$5 or more, either in books or subscriptions. This is exactly the same as the regular book store edition selling for \$3 per copy, except that this is bound with heavy paper cover instead of cloth. Its 21 big chapters and 328 large pages have been an immeasurable blessing to multitudes around the world as they have had their prayer life revolutionized through its plain, simple, scriptural teaching.

But the gist of my article in this issue is to remind you that time is short! If you want to take advantage of this tremendous saving, you must act now. Read the various ads in this paper (see the order blank on page 8 which lists all the books on sale), then sit down and write out your book order and make your subscription list immediately. Send them today to the Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois. Your letter must be postmarked before midnight Friday, August 31.

This is your final call!

"The Interpreter's Bible"

A Blasphemous Commentary by Infidel Scholars, Published by Methodist Publishing House; Using RSV Translation, Representing National Council of Churches, Denying the Bible's Accuracy, Its Authority, Its Stated Authorship, Its Supernatural Nature and Its Miracles.



R. L. Sumner

Third of Seven Articles

By Evangelist Robert L. Sumner
Associate Editor

CHAPTER III

Denial of Biblical Authorship

First, let it be thoroughly understood that I believe the Holy Spirit to be the Author, in their entirety, of each one of the 66 books in the Old and New Testaments, something *The Interpreter's Bible* vigorously denies. However, for the sake of clarity, when I speak of authors in this chapter I am referring to the more than forty men who served as amanuenses of the Holy Spirit.

It might be well to say at the very beginning that whatever consensus of thought about authorship of various books has been held by Christians, down through the ages, these "scholars" deny it. If the Bible itself claims a particular person as the writer, you can count on these men denying it! Or if tradition holds that a particular writer put down the words of a certain book, they will deny it, suggesting some other person of a much later era.

As would be expected, the commentary begins with a vicious attack upon the Mosaic authorship of the first five books of the Bible, commonly called the Pentateuch. In typical liberalistic fashion they no longer even refer to a Pentateuch, but have added Joshua with the other five and discuss "a Hexateuch!"

Cuthbert A. Simpson, in his article, "The Growth of the Hexateuch," acknowledges that the conclusions he sets forth, and therefore those of the commentary, "stand within the framework of the Graf-Wellhausen hypothesis,"¹ which he claims "has commanded the assent of the great majority of Old Testament critics for more than sixty years, and has served as the point of departure for investigation of the internal structure of the several sources."²

Just what is this hypothesis ("guess" or "supposition") upon which so much of the liberalistic "scholarship" is based? Mr. Simpson states its broad outlines as follows:

"The Hexateuch is composed of four originally separate documents, of which the earliest is that known as J, so called because of its use of the name Yahweh in the narratives of Genesis. The second is E, so called because of its use of Elohim prior to the specific revelation of the name Yahweh to Moses, recorded in Exod. 3:14-15. These two documents were combined, with the necessary harmonization, to form a single narrative, JE, by a redactor, RJE. The third document in point of time is Deuteronomy, D, which is identical in whole or in part with the lawbook found in the temple in the reign of Josiah. The combination of JE with D to form JED was effected by a redactor, Rp, who in the process added a considerable amount of material to the older narratives. While his additions to the account of the patriarchal and Mosaic periods are severely limited in scope, and are for the most part of a theological character, those to the narrative of the Conquest are of such a nature as to alter radically the representations of JE. For this and other reasons it is probable that the Deuteronomist redaction was carried through by different hands, possibly at different times. The fourth document is P, so symbolized because of the great amount of priestly legislation it contains. It is postexilic in origin, and was conflated with JED by a redactor, Rp, to form JEDP. This allowing for the insertion of some supplementary legislative material, an occasional nar-

ative, and possibly for some minor Deuteronomist additions, was substantially the present Hexateuch."³

Nonsense and tommyrot! Two things must be apparent from this Graf-Wellhausen theorizing endorsed and approved by *The Interpreter's Bible*: (1) If it is true, neither Moses nor the Holy Spirit could have had anything to do with the writing of the Pentateuch; and, (2) If it is true, the record in the Pentateuch as it stands today is anything but a trustworthy one! Thank God, it is not true!

Earlier in his article on the Hexateuch Mr. Simpson makes the flat statement:

"The ascription of the Pentateuch to Moses, explicit in the various English versions of the Bible, rests upon a tradition of obscure origin . . . It is not until we come to Chronicles, with its continuation in Ezra and Nehemiah, that we find reference to 'the law of Moses,' meaning the Pentateuch (II Chr. 23:18; 30:16; Ezra 3:2; 7:6; Neh. 8:1; cf. 'the book of Moses,' II Chr. 35:12; Ezra 6:18; Neh. 13:1). The tradition of Mosaic authorship thus appears to have been current about 250 B. C.

In view of the absence of earlier testimony one can scarcely maintain that it took form much before that date, nearly a thousand years after Moses' death."⁴

Note several things falsely claimed here: (1) The Mosaic authorship of the first five books of the Bible is based upon "a tradition of obscure origin;" (2) The many definite, specific BIBLE claims for Mosaic authorship mean nothing to modernists, "happy in their utter ignorance;" (3) It is claimed that no one thought of Moses as being the author of these books until about a thousand years after his death!

Later in the volume, while writing the Introduction to Genesis, Mr. Simpson repeats his insistence that "it is . . . impossible to speak in any strict sense of the author of Genesis," adding that "it was not until the Pentateuch was canonized, that is, recognized as scripture, that the process of elaboration and adaptation came to an end."⁵ In other words, different writers kept adding, changing and rewriting until it finally was "recognized as scripture!" Walter Russell Bowie, who wrote the Exposition of Genesis, agrees by commenting, "Genesis, as the book has come down to us, is made up of many strands . . ."⁶

J. Edgar Park says the same of Exodus when, in his exposition of that book, he explains:

"When you read Exodus you are listening to many voices of people in different places and times, retelling, correcting, misunderstanding, or inserting material which would give historical precedent for their doctrines and which they would like to believe recorded events which must have taken place. You sit around a kind of campfire listening to the evening storytellers. As one finishes his tale, another says, 'Well, that is not exactly the way my grandmother told the story. She said . . . ' You sit beside the old scribe who tries for the first time to reduce into a semblance of unity what has passed from mouth to mouth for centuries. You sympathize with the godly priest who sees as he writes that this story does not give credit enough to Aaron or the priests of the

day, and so adds a touch of what he feels certain must have occurred. This is true of all history."⁷

What a perverted picture of Divine inspiration! What an insult to God's sweet Holy Spirit! It reminds me of olden days when, as a young camper, I sat in front of the tent before a dying campfire in the Adirondack Mountains and swapped ghost stories with my companions. Mr. Park would have us believe that the Bible was written on a kindred basis—and with about an equal amount of truth! He would have us swallow the fantastic hypothesis that a group of legend-swappers—not Moses—should receive the credit for giving us (inaccurately) the books of the Pentateuch.

Nathaniel Micklem, principal and professor at Mansfield College, Oxford, follows the same line for Leviticus. Says he:

"Leviticus used to be called 'The Third Book of Moses' and Moses was taken to be its author. In recent years it has become the assured conviction of most critical scholars that Leviticus, so far from being the work of Moses, is a composition put together after the Exile . . . Leviticus, like most ancient books, is the result of a slowly growing development, not the product of one author writing at a specific date . . . Leviticus was neither written by Moses nor was it the original composition of some postexilic writer."⁸

Of the book of Numbers, John Marsh informs us:

"Although Numbers is one of the five Books of Moses, it cannot be held to have been written by him."⁹

G. Ernest Wright, a professor at the McCormick Theological Seminary, wrote the same of Deuteronomy:

"Deuteronomy is an exposition and interpretation of Mosaicism, with a long history behind it, appearing in its final form probably in the sixth century B. C. . . The author collected the various traditions, selected from them, edited and revised them in order to present a comprehensive and unified account of the history of his people from the conquest of Canaan to the fall of the state."¹⁰

Yet these "scholars," whom Sir William Ramsay would say are "content and happy in their utter ignorance," write such vain vaporizings with full knowledge that Jesus Christ believed and taught that Moses wrote the books in question! Like King Jehoiakim, Jehudi and the others participating in the mutilating of God's message in Jeremiah's day, "Yet they (are) not afraid . . ." (Jer. 36:24).

As Principal Caven of Knox College, Toronto, commented: "If all Scripture bears testimony to Christ, we cannot refuse to hear Him when He speaks of its characteristics. It is folly, it is unutterable impiety, to decide differently from the Lord any question regarding the Bible on which we have His verdict; nor does it improve the case to say that we shall listen to Him when He speaks of spiritual truth but shall count ourselves free, when the question is one of scholarship. Alas for our scholarship when it brings us into controversy with Him who is the Prophet, as He is the Priest and King of the Church, and by whose Spirit both Prophets and Apostles spoke!"¹¹

One cannot help but think, in the light of what writers of *The Interpreter's Bible* are charging, of the indictment in Romans 1:20-23:

" . . . they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man . . ."

Never do these men miss an opportunity to slur the inspiration of the Scriptures. For exam-

ple, George B. Caird throws in the expression "so-called Song of Hannah"¹² even though the Scripture (I Sam. 2:1-10) plainly and unmistakably attributes the song to her!

Raymond A. Bowman tells us that "Ezra and Nehemiah are named not for the author but for the principal personalities encountered in each"¹³ and that "Ezra and Nehemiah unquestionably have been formed and transmitted by the anonymous person known as the Chronicler, the author of the books of Chronicles. Only what can be learned of him from his work is known."¹⁴

Yet Nehemiah 1:1, in as plain language as is humanly possible, tells us that the book is "The words of Nehemiah the son of Hachaliah." The Bible says that Nehemiah is the writer; Mr. Bowman tells us that such is not so and that an "anonymous person known as the Chronicler" wrote it! He even has the audacity to say that *beyond any question* he is right and the Bible is wrong!

A kindred boldness is manifested by fellow-commentator Francis W. Beare, a professor at Trinity College in Toronto. He tells us in his Introduction of Ephesians:

"We shall conclude, then, that the epistle is not the work of Paul. It was published under his name as a tribute of love and admiration by a disciple of great gifts, deeply imbued with the mind and spirit of the great apostle, closely acquainted with his letters, especially with the letter to the Colossians, and quite possibly acquainted with the apostle in person."¹⁵

Again he states:

"Edgar J. Goodspeed in his book *The Meaning of Ephesians* has put forward the attractive theory that Ephesians was written by the collector of the Pauline epistles as an introduction to the collection."¹⁶

This "scholar," so "content and happy in his utter ignorance," prefers to believe the "guess" of a fellow critic instead of the plain statement of the Bible that the epistle was written by "Paul, an apostle of Jesus Christ by the will of God" (Eph. 1:1)! Such is the bitter infidelity of higher criticism!

In addition to denying authorship plainly stated by the Bible, it is a favorite pastime of these "scholars" to slur tradition relative to the same matter. For example, R. H. Strachan informs us that "The Fourth Gospel is here assumed not to be the work of the apostle John,"¹⁷ although it has been considered thus all

through church history. Wilbert F. Howard, principal of Handsworth College, Birmingham, England, joins Mr. Strachan in his denial of the Johannine authorship by stating concerning the traditional view that the same man wrote John and Revelation:

"But critical discernment soon detected a marked difference in tone and style between the Revelation of John and the anonymous Gospel and epistles."¹⁸

Sherman E. Johnson, dean of the Church Divinity School of the Pacific at Berkeley, would have us believe the same about Matthew. He writes:

"This document, the 'Gospel' of Matthew, contained the gospel as it was thought Matthew had understood it; it was believed to be 'according to' Matthew's teaching or point of view."¹⁹

In the light of these "scholars" who hold their studied (?) opinions above the testimony of the Word of God, I cannot help but keep thinking of what the humble believer said when asked if he was planning to attend the lecture to be given by the outspoken agnostic, Col. Robert Ingersoll. Said the Christian:

"No! I refuse to pay \$5 to hear Mr. Ingersoll lecture on 'The Mistakes of Moses,' although I confess that I would gladly give \$500 to hear Moses lecture on 'The Mistakes of Ingersoll!'" Wouldn't it be a thrill to hear Moses, or Paul, or John lecture on "The Mistakes of the 'Scholars' in *The Interpreter's Bible*?"

- 1 Volume 1, page 200
- 2 Volume 1, page 190
- 3 Volume 1, page 189
- 4 Volume 1, page 185
- 5 Volume 1, page 440
- 6 Volume 1, page 459
- 7 Volume 1, page 849
- 8 Volume 2, page 3
- 9 Volume 2, page 137
- 10 Volume 2, pages 314, 316
- 11 THE FUNDAMENTALS, Vol. 4, page 71, quoted in THE BIBLE: ITS CHRIST AND MODERNISM by Dr. T. J. McCrossan, page 76
- 12 Volume 2, page 871
- 13 Volume 3, page 551
- 14 Volume 3, page 552
- 15 Volume 10, page 600
- 16 Volume 10, page 602
- 17 Volume 7, page 29
- 18 Volume 8, page 437
- 19 Volume 7, page 231

(To be continued next issue)

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(Advertisement)

ASHAMED OF HER SON

By Evangelist Bill Rice, D.D.,
Contributing Editor



During a revival campaign last spring my lovely wife was talking after church to two women. I had spoken of our work among the deaf boys and girls and they were asking Cathy questions about the work. One of the women appeared to be very sad and finally she said, "I wish my deaf son could come to your camp."

The other lady looked at her in amazement. "Your deaf son," she said, "I didn't know you had a deaf son! We have been friends and neighbors for years and I never heard you say anything about having a deaf son!"

Haltingly, the woman told her story. Her boy, now about fourteen, had become deaf as a result of a childhood disease. When she and her husband realized the little fellow would never be able to speak or hear like other children they became—and now she began to weep—ashamed of him. They found a place where they could board him out.

Now, after some fourteen years, the boy went to the state school during the winter and was kept in a private home during the summer. The mother and father saw him hardly more than once a year!

Ashamed!

Now some people think of me as being rather tough and hard boiled but when Cathy told me of the parents who were ashamed of their precious little boy just because of his deafness, it really upset me. It broke my heart to think of all the years of loneliness that youngster had suffered. How hungry he must have been so often for a mother's kiss he had never known. How envious he must have

been of other boys whose fathers took them fishing. How his little heart must have ached when other boys told of good times at home with parents and brothers and sisters over the holidays and on special week-ends.

My heart went out to him because I, too, have been lonely and unwanted. My folks died when I was a teen-ager. I know what it is to wear old and patched clothes. I know what it is to sleep under bridges and haystacks and in barns. I know what it is to be hungry for food and hungry for someone to love me. I know what it is to be a misfit, to be left out of things, to be lonely. Perhaps that is why my heart goes out to unfortunate children. Perhaps that is why I am always so moved in my heart when I read of the love Jesus had for little children. In my own days of sorrow perhaps God was preparing me for these days of ministry to handicapped children.

Jesus Loves Them

So often parents are ashamed of little ones who are handicapped but Jesus loves them. I believe when Jesus said,

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God," He was speaking at the time of handicapped children. The Bible says the parents "brought" the children to Jesus and it says the Saviour "took them up in his arms." I believe these were little children who were physically handicapped. Normal, healthy youngsters had run through the streets to follow Him. But these little ones, evidently, could not. So I believe they begged their parents to bring them to the Saviour. And Jesus loved these dear little ones.

Jesus loves handicapped youngsters today. Right now we have deaf youngsters in the camp. One is a little boy who is deaf and blind in one eye. He cried and cried when he understood Jesus loves him and he was happily saved.

There is another boy who is deaf and crippled in the feet. He was saved.

A little deaf girl whose mother is blind. She was saved.

A twenty-year-old boy, bitter and rebellious because of deafness.

Another deaf boy his age who was saved last year went to his cabin to tell him of the love of the Lord Jesus and this boy was saved, too.

And so it goes. Many crippled and deaf youngsters have been saved already this year. We pray many more will be. There are hundreds who could be won to Christ if only you and I cared enough to try to reach them. But it takes more hard work than you dream.

And it takes money. We have dropped steadily behind until we owe right this minute over four thousand dollars for this summer's camp! And there will be more bills to pay before the summer is ended.

A Gift for Jesus

Will you please help? I am not asking for anything for myself. I am asking if you won't please give a gift in Jesus' name to help us in this fruitful work. This work is so badly needed and it is a work dear to the Saviour's heart—for He helped unfortunate children and He loves them now.

Perhaps you would like to send a gift for my birthday that would really be entirely for Jesus. I will be forty-four years old the 25th of August. Could you send a gift? If only a dollar, it will help so much. Or perhaps you could send forty-four dollars. That would be wonderful!

We are seriously in need of money. On my word of honor, every penny you send will be used in this work.

Please send your gift as quickly as possible. Send it to me in

You Have a Date With Deity

(Continued from page 1)

text with an entire absence of concern, and you may be reading down these columns with no higher motive than curiosity about the type of sermon which secures an award in this contest. It may seem a small thing to you, and comparatively unimportant, that this message has fallen into your hands, and you may have no intention of giving it a further thought after you have read it through.

I pray God, however, that in the hands of His gracious Spirit this simple message may be the means of awakening many an unsaved reader to a realization of his need and danger and to an acceptance of Christ as Saviour and Lord. It will then gloriously change the entire future and destiny of all who will heed its challenge, and many will bless the day they came under its influence and were saved from eternal shipwreck.

I want to appeal, in this evangelistic sermon, to a universal habit, in all civilized countries, of noting in a diary any future appointment or event which is likely to have an important personal bearing on the individual's happiness or well-being. It would be such a great loss to miss the appointment in question, or be unprepared for it, and the consequences it might have brought for good or ill, by allowing it to be overlooked through lack of interest or pressure of other claims. Hence the date is recorded and constant reference to its near approach leads that individual to prepare accordingly.

It is my business, as an ambassador of Christ, entrusted with God's reconciling Gospel, to remind you, my unsaved friend, as I have sought to do in this arresting title, that YOU HAVE A DATE WITH DEITY! for "God . . . hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained," and this solemn fact is plainly affirmed in my text.

Make no mistake about it—this is an appointment you will be compelled to fulfill if you remain unsaved, and I implore you to diary it indelibly in your thoughts, ceasing not to have regard to its far-reaching effects on your happiness and destiny, until you discover that through simple faith in the Lord Jesus Christ as your personal Saviour this dread engagement can be cancelled completely from your future—"There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

Whenever I look at this awesome and staggering text, it seems to fade away for a moment, and be replaced for a while by a notice which I have often seen on the walls of the county court in my native town in Great Britain, to the effect that one of our judges will shortly conduct an assize in that building, when all those coming under the jurisdiction of that authority who have broken the law of the realm will be brought up for trial.

Then my thoughts turn back again to the infinitely more solemn declaration of my text,

Sword Sunday in September

(Continued from page 1)

new songbooks or books for special occasions. It has a durable maroon leatherette cover with 181 songs. These include 75 Gospel songs, 30 hymns, 10 songs for the choir, 20 invitation songs and 31 choruses, 6 of which are by Dr. John Rice and Dr. Bill Rice.

Or, fourth, we will give \$50 worth of books from our retail catalog or from a special list available upon request for 30 subscriptions at the regular \$2.50 rate.

Churches or individuals working for a free premium should understand that a 3-year-for-\$5 subscription counts as one subscription toward the premium, not three.

What to Do on "Sword Sunday"

All we want is that on September 23, or a Sunday near that date, some leader of the church, preferably the pastor, introduce THE SWORD OF THE LORD to the congregation at one of the two principal services. Here is what we want you to do:

1. Have someone talk for just a short while, probably three to five minutes about the benefit of THE SWORD OF THE LORD, showing a copy, and telling of the special subscription price offered to churches observing "Sword Sunday." We will furnish free helpful information about THE SWORD to all who are co-operating on this day.

2. Pass out sample copies free to the people present so that every family represented will have one copy. We will furnish, without charge, all the samples you can use in this service.

3. Appoint some responsible person to be in charge of receiving the subscriptions and announce in the service who that individual is, suggesting that the subscriptions be turned in during the service or at the close, if possible. Subscription envelopes, which we will furnish free, should be given out at the close of the speaker's talk to all who indicate a desire for them.

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you will please fill out and rush to us as soon as you have cleared it with your official church board. When we hear from you we will send the samples and subscription envelopes you request, along with some interesting information about THE SWORD to help you in your "Sword Sunday" talk. If it is not possible for you to have "Sword Sunday" on this day, but will on a Sunday near the 23rd, indicate what day you have it and it will be satisfactory with us.

Sword Sunday Agreement

Editor John R. Rice
Sword of the Lord
214 West Wesley
Wheaton, Illinois

Dear Brother Rice:

Yes, we will observe "SWORD OF

THE LORD Sunday" in _____ Church at

_____ on Sunday,

September 23. We now agree to the following plan:

1. We will have a short talk of from three to five minutes about THE SWORD OF THE LORD in one of the two principal services of the day, either by the pastor or some other leader agreed upon who will show the paper and tell why people should subscribe.

2. We will give out free to every family present who wishes it a sample copy of THE SWORD OF THE LORD.

3. We will appoint a reliable person to receive the subscriptions in the service or following the service and to send them in to THE SWORD OF THE LORD.

Please send us the following:

_____ Sample copies of THE SWORD.

_____ Subscription envelopes on which people may write their names and addresses and enclose the money for convenience.

We agree to observe "Sword Sunday" because we think it is right and will honor Jesus Christ, and we will faithfully try to make the observance a success and a blessing.

We intend to work for the following (check one):

- ☐ Spurgeon's Sermons
☐ \$50 Worth of Free Books
☐ Sword Song Books
☐ Reduced \$1.50 Rate

Signed _____

Position in the church? _____

Address _____

Correction Please!

In the June 15th issue we announced the entrance of Rev. Donald Swartz into the field of full-time evangelism. The impression given was that he would sever his connection with the American Mission for Opening Closed Churches, under which he had served for some time as a missionary-pastor. This is not true, and Evangelist Swartz will continue as an AMOC evangelist, filling dates for special services in the AMOC churches and also working into his schedule engagements with other churches as invitations are received.

Rev. Elmer D. Piper, pastor of the First Baptist Church of Mt. Pleasant, North Carolina, reports eight great days with EVANGELIST HUGH PYLE, 1721 South Gordon Street, S. W., Atlanta 10, Georgia. There were about 20 conversions, about 100 rededications and 10 additions to the church. In addition to the regular services, the evangelist conducted a Kids Bible Club each evening before the service and three nights after the services he conducted a class for teenagers. The pastor highly recommends Brother Pyle as a sincere, earnest, thoroughly-consecrated, fervent and fluent preacher.

and to the subject I want to bring to your notice at this hour, that "YOU have a date with Deity!"; and this inescapable appointment might fittingly be called, "The Greatest Assize of the Ages."

The words of my text fell with apostolic fervor from the lips of the great Apostle Paul as he stood on an eminence not far from the centre of the city of Athens called Mars Hill, because a temple to Mars had been erected upon it.

His listeners only intended spending an interesting hour listening to this strange preacher, and you may be actuated by similar motives as you read this sermon, but the apostle recognized a God-given opportunity to proclaim his tremendous message, and on the very spot where the highest court in Athens held its sittings, he tells them, in the words of my text, of an infinitely higher court before which many of his auditors would one day appear. He sought to impress upon them the same (Continued on page 5)

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You Have a Date With Deity

(Continued from page 4)

sombre and terrifying truth which I now bring to you, that they had a date with Deity.

Let me then concentrate your attention for a few moments, dear friend, upon a number of important facts concerning this inevitable meeting with the Almighty, praying that the Holy Spirit will write them with a pencil of fire upon the tablet of your heart; that from this hour you may never be free from the anticipation and thought of this rapidly approaching appointment. My text reminds you in the first place that

1. The DATE of This Judgment Is DETERMINED—

God "hath appointed a day." I referred a little while ago to a notice I had frequently seen in my native town, announcing a specific date for the opening of the Dorset assize, upon which day the judge in question would sit to hear the various prisoners being tried for their offences, and to dispense justice in each case. But in the very nature of things there is in all human arrangements an element of uncertainty, and many unforeseen and serious eventualities could possibly arise that would necessitate a postponement of, or an alteration in, the original plan, to which such publicity had been given. Not so, however, with the great appointment announced in the words of my text, for the apostolic herald has declared that the date has been determined by one who is never taken by surprise, with whom there are no such things as unforeseen emergencies, and who never has occasion to revise His plans. There is a day in the calendar of Heaven, my unconverted reader, "when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16), and no power in earth, Heaven or Hell, can possibly alter or amend the divine programme. You must face the unwelcome truth that, in the purposes of God, a day has been set apart for the arraignment of every sinner before the bar of eternal justice, and if you are entertaining a lingering hope that you may possibly escape that judgment, throw that hope away immediately, for it is baseless and without support.

The story has been told of a vessel named the *Thetis* which cruised in the Mediterranean in search of a hidden shoal said to exist beneath the treacherous waters, and which constituted a perpetual danger to shipping. The search proved to be fruitless and the captain abandoned the enterprise, declaring the reported danger to be non-existent. An officer on board, however, who had formed a different opinion, went out later to the same latitude and longitude, and succeeded in discovering a reef which was duly inserted in the charts.

The captain who made the original search, on hearing of the discovery, refused to believe it, and in a moment of incredulous obstinacy, exclaimed, "If ever I have the keel of the *Thetis* under me again in those waters, I will carry her clean over the spot where the chart marks a rock, or I'm no seaman."

Two years afterwards he was conveying the British Ambassador to Naples in the same vessel, and deliberately resolved to sail over the spot where the sunken rock was marked on the chart. Acquainting the passengers with the story, he said, "Within five minutes we shall have crossed the spot." Glancing at his watch as the minutes fled, he said triumphantly, "The time is past; we have gone over that wonderful reef." But his triumph was short-lived, for presently a grating sound was heard on the ship's keel—then a sudden shock, followed by a tremendous crash, and the ship was completely wrecked. As a result of tremendous exertions, most of the others were saved, but the captain, refusing to survive his own mad action, went down with the *Thetis*—a victim of unbelief and reckless disregard of

danger.

You may have been treating the event of my text in the same unbelieving manner, but the Divine Chart plainly shows this unalterable fixture, and I would warn you once again not to make shipwreck of your soul for all eternity by persisting in the folly of unbelief, when God Himself has spoken, for if you appear before that awful Tribunal, uncleaned from sin, you will indeed find it to be "a fearful thing to fall into the hands of the living God" (Heb. 10:31).

You may escape the conviction which this message has already started to produce, as God's Spirit strives with your soul, by refusing to read any further, but you will find no way of escaping that appointment. You will meet there by divine compulsion and remain whilst your case is decided for eternity. But you will notice that in my text

2. The EXTENT of This Judgment Is EMPHASIZED—

"He will judge the world."

The earthly court, which I have borrowed for the purpose of illustration, is of necessity limited in its scope; it can only deal with a comparatively small proportion of the nation's offenders, and is generally confined to crimes which have taken place in its own locality. As a result, people in other parts of the country are not greatly concerned at the announcement of a county assize, but none can afford to remain in ignorance or apathy where the Supreme Tribunal of my text is concerned, for every unsaved person will be involved in that universal trial, when "the dead, small and great, stand before God" (Rev. 20:12), and they are "judged every man according to their works" (Rev. 20:13).

Do not think you may perchance escape the inevitable doom of all who reject the offer of God's mercy made known in the Gospel, for it will be impossible for any Christ-rejecter to evade inclusion in the charge-list of the great white throne. In all its dread reality this day of reckoning should ever be imprinted in the diary of your soul, for you, with every other unconverted son of Adam's race, will most certainly be there. It was this stirring fact that moved Rev. Bert Chadduck to write:

*I dreamed that the great judgment morning
Had dawned, and the trumpets had blown;
I dreamed that the nations had gathered
To judgment before the white throne;
From the throne came a bright shining angel
And stood on the land and the sea,
And swore with his hand raised to heaven,
That time was no longer to be.
And oh, what a weeping and wailing,
As the lost were told of their fate;
They cried for the rocks and the mountains,
They prayed, but their prayer was too late.
The rich man was there, but his money
Had melted and vanished away;
A pauper he stood in the judgment,
His debts were too heavy to pay;
The great man was there, but his greatness,
When death came, was left far behind!
The angel that opened the records,
Not a trace of his greatness could find.*

*The moral man came to the judgment,
But his self-righteous rags would not do;
The men who had crucified Jesus
Had passed off as moral men, too;
The souls who had put off salvation
"Not tonight; I'll get saved by-and-by;
"No time now to think of religion!"
At last they had found time to die.*

*And oh, what a weeping and wailing,
As the lost were told of their fate;
They cried for the rocks and the mountains,
They prayed, but their prayer was TOO LATE.*

Be assured, dear friend, that the time will ultimately come when you will stand, in common with every unforgiven sinner in the world, at that august assize, and I beg of you to no longer remain unconcerned or indifferent to the proclamation of my text, for it is a matter which vitally affects all who will be included in a judgment so universal in its extent.

It is important to notice also, in connection with this solemn theme, that

3. The FOUNDATION of This Judgment Is FIXED—

"He will judge . . . in righteousness."

I have the greatest personal admiration for the impartial justice of British courts, and am persuaded that in my country every prisoner is assured fair and righteous dealing. It will not, therefore, be construed as any reflection upon the lofty standards of British law when I confess my fear that in the annals of our history many an innocent person has received an unjust sentence, and many a guilty person has managed to evade the punishment they richly deserved.

It will, of course, be realized that, in the very nature of things,

this is inevitable, for no earthly judge, however keen his insight into human nature or however varied his knowledge of the indications of guilt, is able to guarantee that every circumstance of motive, thought, and temptation, shall receive an absolutely righteous consideration. He has no power to tell the thoughts and intentions of the prisoner in connection with his crime, and hence must be guided entirely by circumstantial evidence or the testimony of others, which may, or may not, be true.

But when the sinner stands before the great white throne at that coming appointment of which we speak, he or she will be facing one of whom it is written, "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off, Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether" (Ps. 139:2-4).

There is nothing more certain than the fact that, in the final sentence of banishment from His presence forevermore, He will be acting in perfect justice towards those who, in the day of His grace, refused to accept the salvation so freely provided.

Even though my text had not expressly stated that the foundation of God's future judgment of the world was to be "in righteousness," I know that no sentence

passed upon the sinner could possibly be inconsistent with perfect justice, upon which His throne is established, for "shall not the Judge of all the earth do right?" (Gen. 18:25).

This was the verdict of Abraham when he looked across the plain where once the mighty cities of Sodom and Gomorrah stood, and saw them blasted with a barrenness which shall last till the end of time. This will be the verdict of the hosts of Heaven in a coming day as they cry, "Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments" (Rev. 19:1-2).

I would that it lay in my power to so depict that appointment with the Almighty, that date with Deity, that you would never again lose the sense of impending doom until you find refuge at the cross of Jesus.

But perhaps the most astounding thing in the whole of this arresting declaration of the apostle is when we read that

4. The ADMINISTRATOR of This Judgment Is APPOINTED—

"That man whom he hath ordained."

I suppose one of the first things which a prisoner is anxious to discover is the identity of the judge who will be officiating at his trial, and the very mention of a certain name will perhaps bring a chill

(Continued on page 6)

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You Have a Date With Deity

(Continued from page 5)

foreboding of a heavy and merciless sentence for the particular crime of which that prisoner is guilty. On the other hand, it may be that the knowledge that another judge is to administer the law at this particular court will create

When an earthly authority makes an appointment of the nature we have just been describing, there is no attempt to furnish some additional proof of his intention to carry the contemplated trial into effect. The bare announcement is

Facts About

Evangelist Leslie Greening...

Evangelist Greening is 54 years old, and has been preaching for over 40 years. His background is with the Brethren group, but his ministry has been an interdenominational one. Brother Greening is greatly loved and respected in England. Although his own Christian group does not practice ordination, he was ordained to preach by a group of preachers from a number of denominations. He was recently elected as a Fellow of the Evangelical Preachers' Association.

Some years ago he founded the "Spread the News" Crusade for the distribution of Gospel literature and films in Britain. He serves as British representative for the Sword of the Lord, and subscriptions in England may be sent to him with 21 shillings for each year.

a fresh sense of hope in a prisoner's heart, for he has heard, maybe, of that man's reputation for tempering justice with mercy. To the person who will have to stand his trial when the day of the assize arrives, so much depends on the character and reputation of the judge who will handle his case, and the knowledge of his name beforehand would make all the difference whether he approached that fateful day with feelings of hope or apprehension.

My text, dear friend, leaves you in no doubt or uncertainty as to the one who will pass judgment upon the unsaved in that great day. He is none other than the one who is now presented as the Saviour, but who, in that day, will take His position as Judge. "For the Father judgeth no man," said Jesus, "but hath committed all judgment unto the Son" (John 5:22). "For as the Father hath life in himself; so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man" (John 5:26, 27).

The remarkable change of position here foretold is strikingly illustrated by the story of a lady who had a very important lawsuit on hand, for which she needed the services of a skilled advocate. She was strongly urged to secure the help of a very eminent and well-known lawyer, but she could not make up her mind to entrust her case to anyone. Time passed by, and at last she was compelled to take steps to secure an advocate, and called upon the great lawyer who had been mentioned to her. He listened whilst she expressed her wish to engage his help, but in a few minutes he said with grave face, "Madam, you are too late. Had you come to me before, I would gladly have been your advocate, but now I have been called to the bench, and am a judge, and all I can do is to pass judgment upon your case."

I come to you today, dear friend, and urge you to entrust your case to the Lord Jesus Christ who ever pleads the merits of His precious blood on behalf of those who receive Him as their Saviour and Advocate, for the day is coming on apace when He will be the judge of sinners, and must pass sentence upon them. In that day the glorious Son of God, who would now intercede for you before His Father's throne, will lay aside His mediatorial robes and, taking the books, will pierce you through and through with His all-seeing eye whilst He unfolds your record of opportunities wasted, overtures of love spurned and abused, and your refusal to repent and live. Now a Saviour; then a Judge.

And because of the inborn scepticism of the human heart, the announcement of the future judge's name is closely followed by words in which

5. The PROOF of This Judgment Is PROCLAIMED—

"He hath given assurance unto all men, in that he hath raised him from the dead."

considered sufficient, and on this alone we find men act; and every court official, every member of the police force required for duty, every representative of the press, and every jurymen summoned to serve, are all in attendance at the given time.

But so incredibly sceptical is the sin-warped nature of man that God has deigned to provide him with an overwhelming proof of His intention to "judge the world in righteousness by that man whom he hath ordained," and as a definite and unmistakable pledge, to forewarn men of their danger. He points them to the resurrection of His Son as convincing proof of that coming date with Deity.

In a fishing village on the Scottish coast a barometer was erected by public subscription where the fishermen might consult it. A group of these men, who were preparing for sea, found that the glass stood at "Stormy" whilst the sky was fair. They concluded it had gone wrong and was in need of repair. So they went to

(Continued from page 1)

After going through Korean formalities, I took a Civilian Air Transport plane at 9:00.

On the luxurious four-engine plane it took four hours to reach Seoul (pronounced Sole). We arrived in a downpour of rain. I was soon through customs and was met by Missionaries Garfield and Lunceford of the Evangelical Alliance Mission (TEAM).

Brother Garfield is in charge of literature distribution. He is from Dartmouth and from Fuller Seminary. Lunceford is from Bob Jones University.

In a two-ton truck we went through the muddy roads to the Garfield home where I met the missionary families and was warmly greeted. We had iced drinks and sweet fellowship, and then set out for the 30 miles to Incheon where I make my headquarters this week. Incheon is on the west coast of Korea where MacArthur made his famous amphibious landing and drove back the communist hordes. The 38th Parallel which is now the border between South Korea and Communist North Korea is only a few miles away.

With the Tom Watsons and TEAM Radio

Tom Watson was a radio owner and manager in Florida when, after years as an elder in the church, he was wonderfully converted, born again. He and Mrs. Watson (Kathryn) came to the Sword Conference on Revival and Soul Winning at Lake Louise, Toxco, Georgia, where their hearts were deeply stirred for soul winning. Their hearts were stirred by the missionary needs of unsaved millions in the Orient. Here they laid their lives on the altar and soon closed out their affairs, took a short course in Wheaton College, and left for Japan and later for Korea as TEAM missionaries.

Soon God laid it upon Tom Watson's heart to establish a big radio

To Our Friends in England

For the past several years it has been difficult for our many friends in Great Britain to send money to the United States. This has worked some real hardship on those who wanted to subscribe to THE SWORD OF THE LORD and buy our books on revival.

Now we are happy to announce that Evangelist Leslie Greening, whose prize-winning sermon is printed in this issue, is our representative in Britain. Subscriptions to THE SWORD OF THE LORD may be sent directly to him with 21 shillings for each year. Brother Greening has a permit from the government to send money to us for these subscriptions.

The sermon film, "The Dying Thief," showing Dr. John R. Rice preaching a message to the unsaved is available in England through Brother Greening. Other gospel films may also be obtained through him.

Write to:

Evangelist Leslie Greening
13 Wollaston Road
Dorchester, Dorset, England

sea, with the exception of one boat whose skipper said, "Men, I'm standing by the glass." Not long after the men had left, the sea was a raging inferno, and no less than three boats were completely swamped.

My unsaved reader, listen to the message of my text. Like the barometer, it tells you of a coming storm, and whilst you may decide that the "Old Book" is at fault, and needs a revision of its teaching on the subject of future punishment for sin, I call you to heed its solemn words. With my Bible before me I say, with all the conviction of my being and a mighty urgency of God's Spirit upon my soul, "I'm standing by the Glass!" May God help you to the same decision.

That He is desirous of your salvation and anxious for you to avoid an appearance at that awful

(Continued on page 7)

Travel Notes

(Continued from page 1)

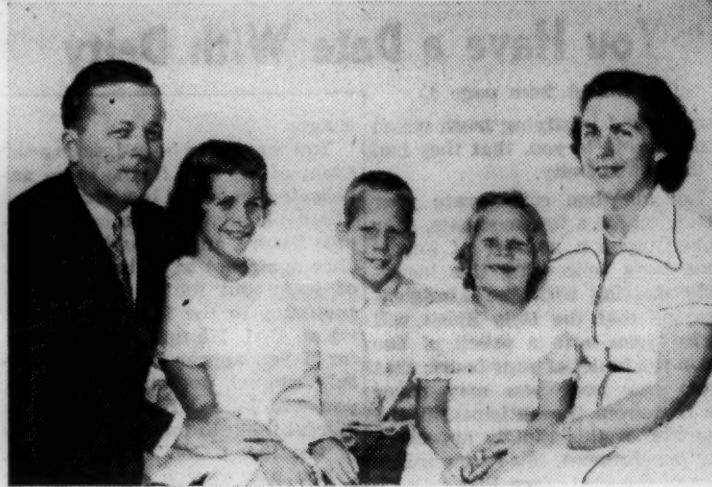
station in Korea to cross the Bamboo Curtain into Communist China, Mongolia and western Siberia and to blanket Korea. Permission was secured for a 20,000-watt station. God led to a site at Incheon where the 425-foot antenna has already been erected out in the tidewater flats which are covered every high tide with several feet of sea water. Four homes have been built and another is being built. The adequate and lovely radio building is now being finished inside and today, a few minutes ago, the last piece of transmitter equipment was unloaded from giant army trucks with a twenty-ton crane! And now, shortly, we intend to have a praise and prayer meeting thanking God for wonderful answers to prayer.

It is hoped that by the last of September the station will be on the air actually preaching the Gospel.

It is a joy to be with the beloved Watson family again. And what a driving dynamo of combined spiritual wisdom and practical know-how is Tom Watson, Jr.! I see before me three brick homes with concrete tile roofs, each beautifully constructed with four bedrooms, built-in cabinets and storage space. And these permanent, comfortable homes, with help and gifts from many sources, cost not more than one-fifth of what they would cost in the States. The radio building, worth \$50,000, cost a small fraction of that amount. In a hundred ways God has shown His approval of the vision, faith, and energy of His people here.

Under one tabernacle is what Tom calls the "When the Roll is Called up Yonder, I'll be There Concrete Block Manufacturing Company." Under another tent-like shade is the carpenter shop, and the Watson home, open to many missionaries and workers, as to this unworthy visitor, is laughingly called "The Tom Watson Happy Hour Hotel."

(Continued next column)



Missionary Tom Watson and Family

Most Important Need Is Earnest, Continual, Burdened Prayer

There are financial needs here, of course. Some \$3,000 is needed for news-gathering equipment. There will be a continuous need for power costs, maintenance and labor. But the greatest need of all is for the outpouring of the Holy Spirit in mighty power.

Already here helping with TEAM-Radio HLKX are four families.

These include the Tom Watsons and the following:

The William Winchells, (Mr. Winchell is an engineer), whom God supplied, graduates of Providence Bible Institute.

Rev. and Mrs. Julius Bergstrom, who spent thirty useful years in China and are here to preach the Gospel into the heart of Red China in the Chinese language. Here they will also have local work for the 6,000 Chinese in the local area.

The Herbert Korte family. Herbert Korte is a radio engineer.

Mr. Wendall Tallakson is an engineer on leave from the Back to the Bible Broadcast at Lincoln, Nebraska.

Another couple, Russians, trained at Prairie Bible Institute, will be coming, God willing, to preach the Gospel in Russian.

Others are being sought to preach in Mongolian. There will also be Gospel messages and programs in Korean and English, and probably Japanese.

There is one other Christian radio station in Seoul, under the N. C. C. (National Council of Churches), for which station we thank God. It is, however, only 5,000 watts in power and we think is not as favorably located for beaming the Gospel to China. There is abundant need for this great Gospel radio station.

Now if God will pour out His mighty power on these missionaries to let them burn with soul-winning compassion and to speak with boldness and power, multiplied tens of thousands should be saved through this radio station and the evangelical work it will promote and supplement. In Jesus' name, pray for TEAM-Radio HLKX.

Japan and Korea Compared

With such a brief stay in these two oriental countries, this editor cannot qualify as an expert, but there are some obvious and important facts. Japan has about 80 million people. South Korea has about 20 million, I am told. But in Japan there is less than one-half of one per cent of the population which is either Catholic, Protestant, or nominal Christians of any kind. Only one person out of two hundred in Japan is even nominally Christian, and when one considers Catholicism and the tremendous influence of modernism and some of the cults, it is doubtful if there are more than 200,000 born-again Christians in Japan; and this after ninety-seven years of Protestant missions! In Korea there is a larger percentage of Christians. Here approximately 5 per cent are Christian. Modernism does not dominate the situation in Korea as it has largely done in Japan; and yet in Korea, just as in the United States, there are doubtless multitudes who are "formal Christians," that is, they are members of churches. Many of these doubtless have never been saved. In fact, I have learned that multitudes of these nominal Christians are not sure that they are born again. We do not say this critically, for the same situation

exists in our own country. Thank God for the one million South Koreans who make some profession of faith! But what about the other 19 million who have never made even a nominal profession of faith in Christ?

Although Japan and Korea are both Oriental nations, there are serious differences. In Japan the highways are crowded with trucks, although they are mostly small three-wheel trucks, and millions of people ride bicycles. But in Korea goods are moved largely with ox-carts and pony-carts and great loads are carried on the backs and heads of Korean people. Korea is desperately poor.

Although Japan was defeated in World War II, the islands were not largely devastated, but Korea was kept under the heel of Japan for long years and exploited, and then was ruined in the terrible Korean War. In the capital, Seoul, great buildings still stand with no roofs, and the gaunt walls have no windows, but gaping holes like sightless eyes. The ruins of the Korean War have not yet been completely rebuilt.

The toll in human suffering and in the disruption of Korean society was beyond calculation. For example, Chaplain Smith told me today, "I know of some twenty-two orphanages in the Incheon area alone." These orphanages care for children left desolate, without father or mother, in the Korean War. The poverty is apparent and painful.

Thievery from U.S. Army supplies, from missionaries, and we suppose from everybody else, is carried on on a tremendous scale. Last week a Korean guard shot a woman through the head. It is said she was stealing gasoline. She was pregnant, and we suppose was driven to stealing from direct want. On the TEAM Radio property missionaries take turns standing guard at night to prevent highly organized and persistent stealing. Fences and padlocked doors do not keep out people who have heathen and un-Christian standards of morality and are driven by pinching poverty.

In Korea, as in Japan, one leaves one's shoes at the door and either walks in one's stocking feet or in slippers. Outside, Japanese wear shoes or wooden clogs, but Koreans

(Continued on page 8)

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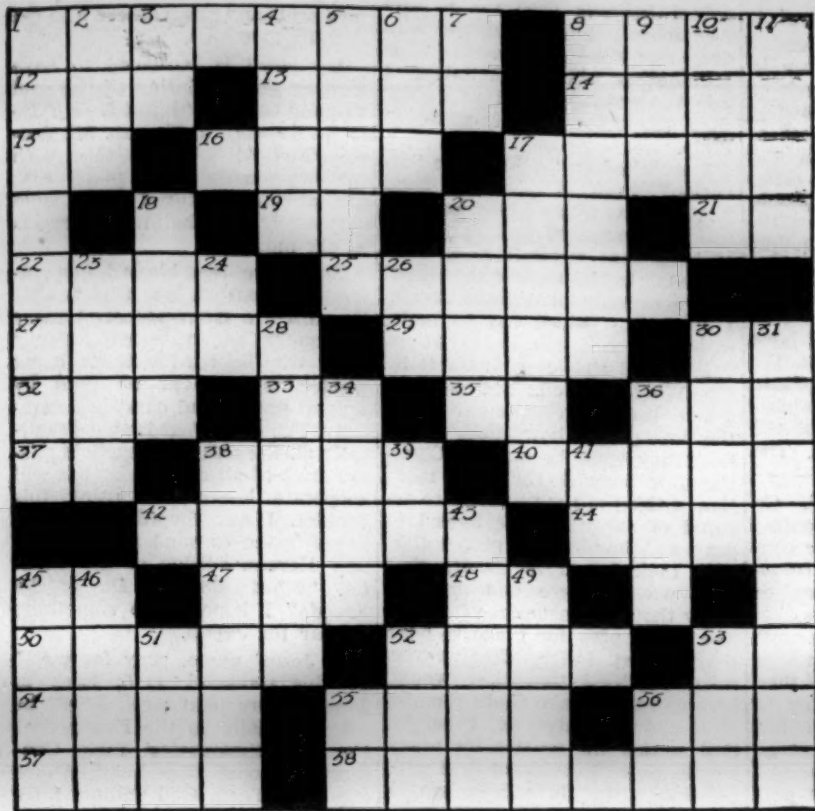
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You Have a Date With Deity

(Continued from page 6)

ful appointment, is shown by the fact that one of the first things met with in my text is a note of warning, as

6. The REALITY of This Judgment Is REVEALED—

"God . . . now commandeth all men every where to repent: Because . . . he will judge."

Once a man has been arrested for an offence against the laws of the realm, it is useless to warn him of a future court of assize, and to urge him to take immediate steps to avoid having to stand for trial. The very fact that a crime has been committed makes it certain that he must have the matter tried, and before a court of some kind he must, of necessity, appear.

In vain could a prisoner protest that he fully intended never to become guilty of the same offence again—that resolve does not satisfy the law in respect of the crime for which he is already responsible, and it is therefore too late to issue any further warning.

But because it is gloriously possible for the sinner to escape an appearance at the great white throne, with its final sentence of banishment, my text opens with a clarion call to repentance, a call which is couched in the language of command.

It is said that Alexander the Great, in the course of one of his campaigns, had issued an order, after a heavy engagement with the enemy, that all lights were to be extinguished in the camp that night to avoid making known their position to any enemy reinforcements which might be in the vicinity.

Going the rounds of the camp late that night to see if his order had been observed, he noticed a light in the tent of one of the officers, so he strode across to find out the offender. He discovered a young subaltern in the act of writing a letter. Overcome with shame and dismay at the appearance of the great commander, the officer tried to explain that he had only recently been married and was writing to assure his young wife of his safety, after a particularly serious encounter with the enemy.

"Then finish your letter," said the great soldier, "and add this postscript: I am to be executed at dawn for disobeying orders." If

such a severe penalty is the result of disobedience to the word of earthly authority, is it any wonder that we can only disobey the command of the eternal God at the peril of our soul?

The Heaven-sent warning of my text is not to be construed as an angry threat, but a merciful appeal from the God of love to avoid eternal danger.

Travellers in Switzerland have often observed the space of time which frequently elapses between the shout you raise and the echo which comes back from the distant mountainside. You cry "Ho" and there is a dead silence—you think that your voice is lost in space. But those waves of sound are travelling, and if you wait long enough they will come back again, as the mountaintops fling towards you the sound of "Ho, Ho." You discover that, after all, it was only a question of time.

Though you may continue in sin and unbelief with apparent immunity for many a long year, as the Lord liveth there will be an awful echo in that day, when your guilt rushes like an avalanche upon your soul, sweeping it into perdition. You cannot hope to divert a justice which has always been inflexible, nor change the character of God's throne.

And now, my unsaved friend, I come to the part of my message which I trust the Spirit of God has prepared you for, and which I delight to tell you of, as

7. The PROTECTION From This Judgment Is PROCLAIMED

If there is no possibility of avoiding an appearance at the great white throne, if there is no way of deliverance from the penalty of our sin, then all I have already said can but mock the helplessness of your despair. But, blessed be God, I am able to tell you there IS a way of escape, and only ONE way, and in that fact lies the unique message of the Gospel.

You can avoid the awful consequences of that judgment; you may cancel that date from your diary; you may anticipate the bliss of the redeemed in its place, if you will repent now of your sin and come to Christ for forgiveness.

When our sin had brought us under the penalty of a broken

Negro and White: De-segregation — Right or Wrong? How Much? How Soon? Principles and Problems in the Light of God's Word by Dr. John R. Rice has just come off the press. Dr. Rice's view of this current problem of segregation is the sanest and most enlightening I have ever read. We're offering it as the prize for the correct answer to puzzle No. 38, so don't miss this chance to get your copy free!

Please be careful to print your name and address below the puzzle. Barbara has received several puzzles with no names and, of course, she doesn't know where to send the booklets. We would be glad to hear from any of you who think your puzzle was correct, but have received no booklet.

Be sure to follow these rules carefully to win Dr. Rice's booklet:

1. Fill in the empty blanks according to the clues given. *Answers must be complete and correct.*
 2. PRINT (not write) your name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your paper, you may print your answers on another sheet of paper. Please print all answers according to clues given.

3. To receive the booklet, *Negro and White*, your entry must be postmarked by midnight, September 1, 1956. The answer to puzzle number 38 will appear in the September 7 issue of THE SWORD OF THE LORD.

law; when sentence of death was passed upon all who had "sinned, and come short of the glory of God" (Rom. 3:23), then it was that God's own Son, the Lord Jesus Christ, voluntarily undertook to come down to earth and, taking upon Himself the load of human guilt, bore in His own blessed person the wrath of a sin-hating God. And so He died, "the just for the unjust, that he might bring us to God" (I Pet. 3:18), and because He thus died in the sinner's stead we now may say:

Bearing shame and scoffing rude, In my place condemned He stood; Sealed my pardon with His blood; Hallelujah! what a Saviour!

I have read of two men in America who had been brought up together. One steadily rose from position to position, whilst the other went as steadily in the opposite direction, from bad to worse. The one eventually became a judge, and his former friend and companion a criminal at his bar. Their original connection was well-known, and the court was crowded with people curious to see how the judge would treat his former associate. The case was very carefully investigated, and the jury returned a verdict of "Guilty," whereupon the judge inflicted the heaviest fine possible, or an alternative of imprisonment. People who thought of their early days together were taken completely by surprise at this action, but the case was not ended. Having pronounced the sentence, as justice compelled him to do, the judge stepped down from the bench, and, coming to the dock where the criminal was, said, "I remember those early days when we were friends together. I have come down to pay the heavy fine I was forced to inflict; the prisoner may go free."

The illustration fails, of course, in its comparison, for it was an easy matter for the judge to pay that fine, but in order that we might escape the punishment due to our sin, and avoid that great tribunal from which men and women will be sentenced to eternal death, it was necessary for our Substitute to bear our sins "in his own body on the tree" (I Pet. 2:24), and for God to lay "on him the iniquity of us all" (Isa. 53: 6). Such was the greatness of His love, however, that He willingly endured the utmost penalty of an outraged throne, and now in golden letters we may read the glorious news that "He that heareth

PUZZLE NUMBER 38

CLEWS ACROSS

- Vegetable planted by the acre in the plains of Palestine
- Son of Ham (Gen. 10:6)
- One of David's mighty men (I Kn. 1:8)
- Four seasons
- Term of reproach, in Bible times
- In formation of Bible names, means "God"
- Ancient name of Persia
- Absalom's sister (means Palm-tree, a symbol of grace)
- City of Moab
- Declare. (Matt. 23:3)
- Suffix of verbs, expressing the agent
- Ordained for man
- Bondmen
- Son of Abraham and Sarah
- Preposition
- Acre (Abbr.)
- Preposition (Contr.)
- Three feet (Abbr.)
- Son of Judah
- One, no matter which
- Direction (Abbr.)
- Jesus—on the ground and made clay, with which to anoint the blind man's eyes
- Another name by which Simeon was called. (Acts 13:1)
- Esther's name (in Hebrew, Hadassah, a tree, from whose flower a perfume was made) (M— — — —)
- Secure. (Prov. 6:3)
- Exist
- A shrubby plant, having a strong odor
- Note of scale
- Ruined city of Lower Egypt, in the Nile delta
- Agree (not a Bible word)
- Prefix denoting "two"
- Region
- Cook. Lot—unleavened bread for two angels. (Gen. 19:3)
- Abram's great-great grandfather. (Gen. 11:18)
- Break of day
- Chaldeans

CLEWS DOWN

- Described in Genesis
- An Israelite who put away his Gentile wife. (Ez. 10:34)
- One hundred, one
- A city of Lycia, on the Mediterranean Sea
- Animals still found in the ravines of Galilee
- Bring forth (Form of Year)
- Modern means of transportation (Abbr.)
- Supplication. We have records of many beautiful ones
- Son of Noah

- He, to whom Agur, son of Jakeh, confessed his faith. (Prov. 30:1)
- Poisonous weed, supposed to be the "bearded dandel"
- Shop, or inn, from a word meaning "table"
- One who knowingly falsifies—e.g. Cain, Sarah and others.
- Rescue
- Same as Hosea (Romans 9:25)
- Note of scale
- Behold
- Island West of Syria, where Paul and Barnabas preached
- One of Abram's confederates. (Gen. 14:13)
- Greek form of Quirinus, Governor of Syria. (Lu. 2:2)
- Fruit of a beautiful, graceful tree of Palestine
- He who confessed his faith to Ucal
- Country, East of the Mediterranean, whence came Laban and Rebekah
- Exists
- The Harodite, one of David's thirty mighty men
- Place where the sons of Jacob mourned for their father (Gen. 50:10)
- Word meaning "sad." The name Naomi wished to be called
- Cain's brother, whom he killed
- Never having existed. The preacher says "There is nothing under the sun"
- Poetic form of "Jehovah"
- Wild insect, often alluded to in Scripture, which attacks furiously
- Before Christ
- Prefix, meaning "again"

Answer to Puzzle Number 36



my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Unsaved friend, I would have you notice, as I conclude, how Paul's audience on Mars' Hill treated his warning message on this memorable occasion. Some of them burst out into derisive laughter at the mention of judgment; others were not averse to listening to another discourse at some future date, but some of them claimed Christ that day as Saviour rather than meet Him as Judge.

There has been little change in the attitude of the human heart down the ages since that time, for the same three elements are abroad in the world at the present day, and YOU must take your stand in one of the three groups mentioned. The very fact that you have read this message through indicates at least some measure of interest in eternal things, but I fear greatly that you may postpone the all-important decision, forgetting that "there's danger and death in delay."

Many years ago there was a foul murder committed in a Scottish castle. The murdered man was a bridegroom, and the assassin was one who had actually taken part in the marriage service that morning. After the terrible deed he mounted a horse and galloped away all night. He did not know the country, and in his headlong flight he went down many a by-lane. He knew not where he was, but still maintained the desperate pace. What was his horror, when the sun arose, to find he was just beside the very castle where he had committed the murder. He had been riding his mad race in a circle, and came back where he started from. He was apprehended, condemned to death, and executed.

Oh, hear me, my unsaved reader, you may manage to blot out the thought of all that you have read in this message, and evade every further reminder of your date with Deity, but one day, when the light of judgment dawns, you will have to confront it. You will then

remember this very sermon, and when the crack of doom is heard and the Judge's sentence given, you will say, "Great God, why did I not believe what the preacher said?" Rather, it is the Holy Spirit Himself who speaks to you at this moment, and I pray you give heed to His voice, for the red lava of Vesuvius would be a cooling stream compared with the scorching torrent of remorse which will then sweep over your despairing soul.

May God graciously give you deciding grace here and now as you contemplate that coming appointment, for my final word would be:

O sinner, seek His grace, Whose wrath thou canst not bear; Flee to the shelter of His cross, And find SALVATION there!

Make Your Decision

Let the editor remind you that today is the day to come to Christ for salvation from sin and judgment. Don't put it off, but right now, before you lay this paper down, pray and ask Christ to come into your heart and forgive your sin. Make sure now that you are ready to meet God! Won't you write and tell us of your decision for Christ? Either clip the following decision form or copy it and mail it to us. We will tell Evangelist Greening and he will rejoice that you were saved through his sermon.

Dr. John R. Rice
 214 West Wesley Street
 Wheaton, Illinois

Dear Brother Rice:

Through reading Brother Greening's sermon, *You Have a Date With Deity*, I have been made to realize that I am a sinner. I now take Christ as my Saviour, I trust Him to forgive all my sins, and I will set out to live for Him as best I can, by God's help.

Name _____
 Address _____

False Witness and Slander

(Continued from page 1)

murder." Slanderers are compared to flies that always settle on sores, but do not touch a man's good parts.

If the archangel Gabriel should come down to earth and mix in human affairs, his character would be assailed inside of forty-eight hours. Slander called Christ a gluttonous man and a winebibber. He claimed to be truth, but instead of worshipping Him, men took Him and crucified Him.

When anyone spoke evil of another in the presence of Peter the Great, he used promptly to stop him and say, "Well now, has he not got a bright side? Tell me what you know good of him. It is easy to splash mud, but I would rather help a man to keep his coat clean."

False rumor, exaggeration, misrepresentation, insinuation, gossip, equivocation, holding back of the truth when it is due and right to tell it, disparagement, perversion of meaning—these are common transgressions of God's commandment, differing in form and degree of guilt according to the motive or manner of their expression. They bear false witness against a man before the tribunal of public opinion—a court whose judgment none of us escapes. As so much of our life is passed in public view, any untruth that leads to a false judgment is a grievous sin.

Government of the tongue is made the test of true religion by James. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain . . . If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 1:26; 3:2). Just as a doctor looks at the tongue and can tell the condition of the bodily health, so a man's words are an index of what is within. Truth will spring from a good heart; falsehood and deceit from a corrupt heart. Satan is the father and promoter of lies.

The tongue can be an instrument of untold good or incalculable evil. "They have sharpened their tongues like a serpent; adders' poison is under their lips." "The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked."

Bishop Hall said that the tongues of busybodies are like the tails of Samson's foxes—they carry firebrands and are enough to set the whole field of the world in a

flame.

"The tongue . . . is an unruly evil, full of deadly poison. Therewith bless we God; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. *My brethren, these things ought not so to be.* Doth a fountain send forth at the same time sweet water and bitter? . . . But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth" (James, Chapt. 3).

Blighted hopes and blasted reputations are witness to its awful power. In many cases the tongue has murdered its victims. Men and women have died under the wounds of calumny and misrepresentations. History is full of such cases.

The most dangerous thing about it is that a word once uttered can never be obliterated. Lying is a worse crime than counterfeiting. There is some hope of following up bad coins until they are recovered; but an evil word can never be overtaken. The mind of the hearer or reader has been poisoned, and human decrees cannot reach in and cleanse it. Lies can never be called back.

These sins are devilish, and the Bible is severe in its denunciations of them. God's Word says:

"Thou shalt destroy them that speak leasing."—Ps. 5:6.

" . . . the mouth of them that speak lies shall be stopped."—Ps. 63:11.

"Whoso privily slandereth his neighbour, him will I cut off."—Ps. 101:5.

"Lying lips are an abomination to the Lord: but they that deal truly are his delight."—Prov. 12:22.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12:37.

"All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. 21:8.

"Whoso loveth and maketh a lie shall in no wise enter into the new Jerusalem."—Rev. 22:15.

But you say, "Mr. Moody, How can I check myself? How can I overcome the habit of lying and gossip?"

The cure is simple, but not very pleasant. Treat it as a sin, and confess it to God and the man

wear rubber slippers. Yet, both alike refuse to soil their floors with outdoor footwear.

Preaching at a Korean Church

I arrived Saturday. Sunday morning I was guest preacher in the First Presbyterian Church of Inchon. The church was crowded with hundreds of people. Most of them sat on pews, but in the front of the church was clean matting and some older people sat cross-legged on the floor without shoes and we in the pulpit likewise were without shoes.

The old pastor was kindly. The choir with twenty voices was well trained and the music would have graced splendid churches in the States. There was an anthem, well-prepared, beautifully sung, besides the old songs. Many of the people had Bibles in hand. The

whom you have wronged. Go straight to the person and confess that you have lied. Let your confession be as wide as your transgression. If you have slandered or lied in public, let your confession be public. Many a person says some mean, false thing about another in the presence of others, and then tries to patch it up by going to that person alone. That is not making restitution. I need not go to God with confession until I have made it right with that person, or God will not hear me.

Hannah Moore's method was a sure cure for scandal. Whenever she was told anything derogatory of another, her invariable reply was: "Come, we will go and ask that person if it be true."

The effect was sometimes ludicrously painful. The talebearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable. Off she took the scandal-monger to the scandalized, to make inquiry and compare accounts.

It is not likely that anybody ventured a second time to repeat a gossip story to Hannah Moore.

My friend, how is it? If God should weigh you against this commandment, "Thou shalt not bear false witness against thy neighbour," would you be found wanting? Thou shalt not bear false witness. Are you innocent or guilty?

Travel Notes

(Continued from page 6)

interpreter was fluent and, I trust, accurate.

As Brother Tom Watson and I, with others, passed a middle school building used for a Sunday school, someone at the window remarked in Korean, "The grandfather will preach today!" I was the grandfather. I was older than the others and I carried a Bible.

I preached on "A Know-So Salvation" from II Timothy 1:12, " . . . I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." God graciously moved our hearts. I think He helped me to make plain that one can be saved instantly and absolutely know it by the Word of God. But when I asked the congregation through the interpreter how many knew that they were born-again Christians, it seemed that not more than a third of the people were assured of salvation. We bowed to pray and numbers of people first held their hands to signify that they wanted, here and now, to know that their sins were forgiven and would pray for grace to have that settled. Later, after prayer, many signified that they would, here and now, claim God's promise of a know-so salvation. I believe God settled the matter for many hearts. Since I could not deal with individuals in their language, I must leave it to Him who can use His plainly preached Word. My reception by pastor and people was gracious indeed.

Now Preaching to American G.I.'s

Sunday night I began a series of services in the Army's Wolmido Memorial Chapel. Only twenty were present but God moved our hearts and one soldier boy came forward as a backslider to renew his vows and take up his cross. A captain was present who said he was a Universalist. Others showed deep concern. Tonight trucks are set to bring soldiers from a number of battalions and we think the crowds will grow tonight and the rest of the week besides Tuesday. Tuesday night I go to Seoul for a larger meeting of G.I.'s.

This week I am a special speaker also in several battalions in Character Guidance meetings where all who can be spared from gun positions, etc., are required to be present. I am speaking on what

the Bible teaches about being a soldier and the soldier as a minister of God representing the Government. I spoke to two groups today, near 100 each. Since this is a required teaching period with a required attendance I am not free to give a public invitation, but I believe God will use it to save souls and bring others into the evening meetings.

My heart is burdened to have another giant printing of the soul winning booklet, "What Must I Do to Be Saved?" in Korean. Missionary Garfield tells me that with the organization and plans that are already matured they could very easily use a half million copies in six months.

There are two blessed facts about this matter. The first is that Koreans are tremendously hungry spiritually and practically every tract will be read without being wasted. Many will be read by several people and cherished carefully. The other fact is that practically all the sound evangelical missionaries of all mission boards will cooperate heartily in using this booklet. I ask Sword readers in Jesus' name to send \$5,000 for a new Korean edition of the booklet, "What Must I Do to Be Saved?" I hope to do something similar for Japan.

In Jesus' name, pray for me. I go this weekend, D.V., back to Japan where next week I will be speaking daily to the Evangelical Foreign Missionaries' Bible Conference. Some five hundred are expected. Then, God willing, I fly to Chicago and Philadelphia leaving here Sunday night, August 12th.

Pray, Pray, Pray!

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